

grafted upon it, and various ways of organizing the family, or of reckoning kinship, have been connected with it. Mores grow upon the notions of kinship. They dictate modes of behavior and ideas of right and duty, and train all members of the society in the same. The relation of father and child is known to few persons, perhaps only to two. Kinship through the father, therefore, seems to uncivilized people far less important than kinship through the mother. When the father relationship is regarded as the real tie and is made the norm of kin groups, great changes are produced in the mores of the mother family.

542. [Notions about procreation and share in it. It is difficult to see how savage men could have got any idea of procreation. The ethnographical evidence is that they have no idea, or only a most vague and incorrect idea, of the functions of the parents. The Australians think that an ancient spirit enters into a baby at birth, enlivens it, and is its fate. This notion interferes with ideas of sexual conception. So we are told that the Dieyerie women do not admit that a child has only one father, and say that they do not know whether the husband or the *pirauru* is the father.¹ The highest tribes in Australia say that "the daughter emanates from her father solely, being only nurtured by her mother."² The father, however, is always known or assumed. How else could the father move up one grade in tribal position when the boy is initiated?³ Amongst several tribes of central Australia it is believed that "the child is not the direct result of intercourse, that it may come without this, which merely, as it were, prepares the mother for the reception and birth of an already formed spirit child who inhabits one of the local totem centers."⁴ Melanesian women feel severely the strain of child rearing. They seem to have less love for the children than the fathers have. They often kill the babes. If an unmarried girl becomes pregnant, she says that some man who hates her got the help of spirits, who caused her situation.⁵ The Indians in British Columbia think that a woman con-

ceives by eating, and this belief is introduced into their folk tales.⁶ The rules about the food of women are often connected with notions about sex relations and procreation. The Seri of California thought that fire is bestial, not physical, and is produced similarly to sexual reproduction.⁷ In ancient Greece "the inferiority of women to men was strongly asserted, and it was illustrated and defended by a very curious physiological notion that the generative power belonged exclusively to men, women having only a very subordinate part in

¹ JAI, XX, 53.

* Spencer and Gillen, *Cent.*

Austral., 265.

² *Ibid.*, XIV, 352.

⁶ Pfeil, *Aus der Sudsee*, 18, 143.

⁸ Cunow, *Verwandtschafts-organization* ⁶ *U. S. Nat. Mas.*, 1888, 379.

der Austral, 126.

⁷ *Bur. Eth.*, XVII, Part 1, 199.*